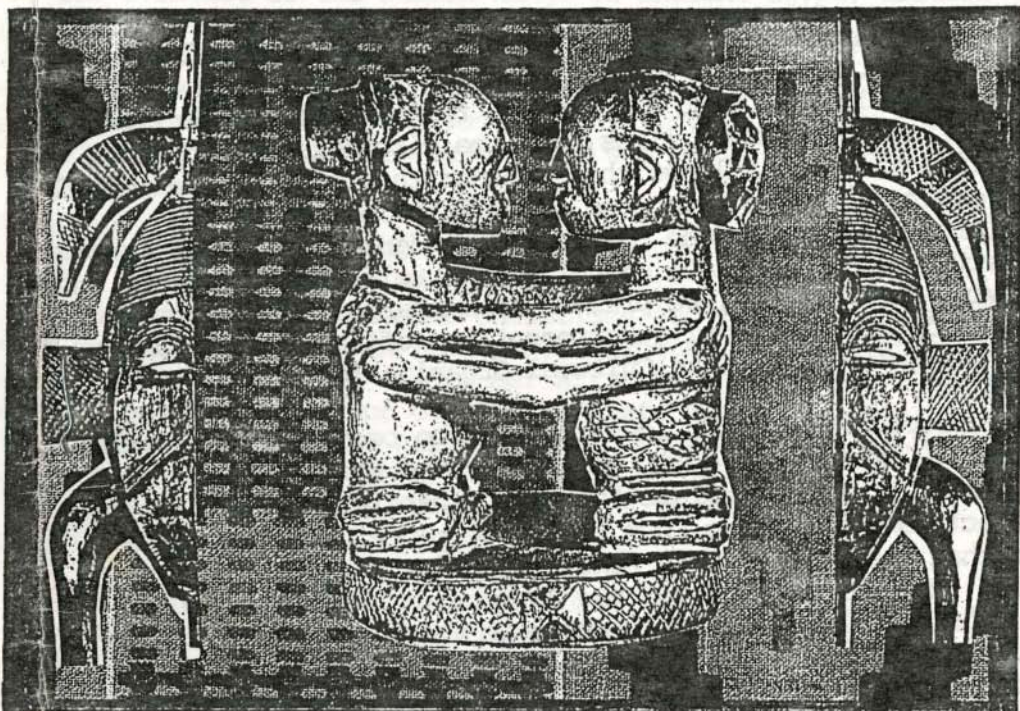


H A R A M B E F L A M E E

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EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

REVIEW

On October 25th. through the 27th., Nebraska Educational Television(N.E.T.V.) aired the Public Broadcasting System(P.B.S.) series, "Wonders of the African World," which might be described as a "journey of discovery" for the host, Henry Louis Gates. In the course of this journey, Gates introduces us to northeastern Africa, as he searches for evidence of the Nubian kings of ancient Egypt; eastern Africa, as he seeks out the origins of the Swahili ethnic group; western Africa, as he looks for legacies of the great learning center of Timbuktu; and southern Africa, where he turns back the pages of history to uncover the identity of the master architects who built the Great Zimbabwe.

Gates' travels introduce us to more than the above. There are visits to Muslim mosques in eastern and western Africa, conversations with Coptic Christians and members of Beta Israel("felashas") in Ethiopia, dialogues with descendents of Africans who had sold other Africans into slavery, observations about current cultural beliefs and practices in various parts of the African continent today, and so forth. There are touching moments, as well as awkward ones, as Gates interacts with folks he refers to as "sisters" and "brothers."

In essence, "Wonders of the African World" is a kind of documentary "Roots." And like Alex Haley, Henry Louis Gates(part of Harvard University's "black" studies "dream team") was, in the course of his journey of discovery, an "African American," looking to convince himself that his historical roots are as rich as, or at least comparable to, those of Europeans. And while he seems, sometimes, to be addressing us, there are times when he seems to be addressing Europeans in the U.S., as if to convince **them** of the validity and value of African history. Unfortunately, for **our** understanding of and enlightenment concerning our history, the history Gates sees is history seen through his own **Eurocentric** vision.

As he is traveling through Egypt and the Sudan, in search of evidence of the Nubian kings of Kemet(ancient "Egypt"),

French Muscle & U.S. Economics At Work In Gulf Of Guinea

"The island of Bioko, found in the Gulf of Guinea, is home to Africa's greatest concentration of endangered primates and more than 50 unique plant species...Almost 200 species of birds fly amongst the island's three volcanic peaks. Bioko is also the home of the Bubi peoples who are presently being harassed by the army of Equatorial Guinea, with the generous financial support of Mobil, a US-based multinational oil company, and the discreet military advice of the French government...

"Bioko boasts the city of Malabo (population near 50,000), the capital city of Equatorial Guinea. The island is now controlled by the members of a single Fang clan from the town of Mongomo located on the African mainland..."

"...the current president sent sent Fang-dominated security forces to crush an uprising by a handful of Bubis in January 1998, many of whom were carrying just sticks or knives. In the days that followed, there were reports of hundreds of arrests and violent interrogations..."

"The unrest is partly due to the fact that the majority of Equatorial Guinea's 400,000 inhabitants have not benefited from the spectacular economic growth expected from Mobil's arrival to the offshore oilfields in 1996, now the source of 90 percent of national oil production.

"The oil revenue helped the gross domestic product (GDP) shoot up 76 percent in 1997 and 14.7 percent in 1998. The World Bank forecasts that oil will account for 75 percent of the GDP within a few years.

"Despite this, running water and electricity are rare luxuries outside the capital. Education and health care are in abject decay. Malaria, typhoid and a host of other diseases are endemic. Life expectancy is 48..."

"Oil companies pay workers through local employment agencies that not only weed out employees potentially hostile to the government but take large cuts of the salaries of those that get work..."

Nsoroma Institute: Africentric Education Model

"...Nsoroma Institute [is] an Afrikan-centered pre-kindergarten through eighth grade school currently in our 10th year of operation. Students at Nsoroma Institute are provided with an education which grounds them in our own historical and cultural experience, and motivates and prepares them to work for the development of the Afrikan World Community. We have grown from an original enrollment of 12 students to almost 200. We have evolved from a tuition dependent school to a charter school...

"At Nsoroma Institute we define Afrikan-centered education as having the following characteristics: views Afrikans as the prototype of humanity...; puts human history in its proper perspective by upholding the Afrikan origin of civilization,...puts particular emphasis on the importance of Kemet and other classical Afrikan civilizations; whenever possible, uses sources and references which are Afrikan; occurs in an environment which reflects our history and culture; is provided by teachers who themselves reflect a commitment to Afrikan cultural restoration; promotes a holistic approach to learning, combines varied disciplines into a harmonious whole; seeks to develop the whole person, ...takes into account the right brain dominant learning style and the various types of intelligences of Afrikans; uses a multi-modal approach to teaching skills and knowledge; utilizes cooperative learning and encourages the sharing of knowledge and resources; [is] responsive to the needs and aspirations of Afrikan people, prepares us for empowerment and self-determination.

"Additionally, Afrikan-centered education has the following objectives: changing the self-image of Afrikan people; restoring Maat, a way of thinking, speaking, and acting which upholds the sacredness of nature and the harmony, balance and order of its parts; developing a cadre of thinkers, workers, scholars and organizers capable of changing the social, economic and political status of Afrikan people ..."

-from "Nsoroma Institute: A Model of Afrikan-centered Institutional Development," 9/10/99, NATTY REB/online

COMMUNITY NEWS

On Saturday afternoon, September 25th, we were blessed to have a performance of "The Meeting," a play about a hypothetical meeting between Omowale (Malcolm X) and Martin Luther King, written by Jeff Stetson in the mid-eighties. The production performed for us was directed by Doug Paterson of the University of Nebraska at Omaha Dept. of Fine Arts and featured Vincent Alston as "Malcolm X," Art Phillips as "Martin Luther King," and Kevin Williams as "Rashad" (Malcolm X's bodyguard).

"The Meeting" was performed in the prison chapel before a group of from 75 to 100 prisoners, mainly Africans. This play places Omowale and Martin together in Omowale's 7th. floor hotel room in Harlem and, through dialogue between the two men, enables us to examine the contrasts between Omowale's freedom-by-any-means-necessary/human-rights philosophy and Martin's philosophy of turn-the-other-cheek philosophy and program of civil rights. It also puts into focus a conflict between Omowale and Martin on questions of religion--a Christianity of loving one's enemy and an Islam of justice and just desserts.

But the play is not only about conflict and tension but commonalities between these two vital figures in African history in the U.S. Omowale and Martin were dedicated to their people, were both courageous, were both public figures and family men. One of the most tender and powerful moments in "The Meeting" comes when Martin, knowing of the fire-bombing of Omowale's house, presents him with a doll--a gift from his own daughter to Omowale's. This was one of a number of scenes driving home the idea that, despite their differences, Martin and Omowale were brothers.

It should be mentioned that, while the main body of the play involves interaction between Omowale and Martin, there is interaction as well between Omowale and Rashad, his bodyguard. Most of this interaction takes place as the two men are awaiting King's arrival. What we see is a relationship rooted in a kind of conflict of loyalties. While Rashad and Omowale feel loyalty to African people, Rashad, as Omowale's protector, feels a stronger sense of loyalty to the man and brother he is to protect. This is a cause

of tension, as Rashad is uptight about the very real dangers to Omowale's life, while Omowale seems resigned to the idea that his end could come at any time.

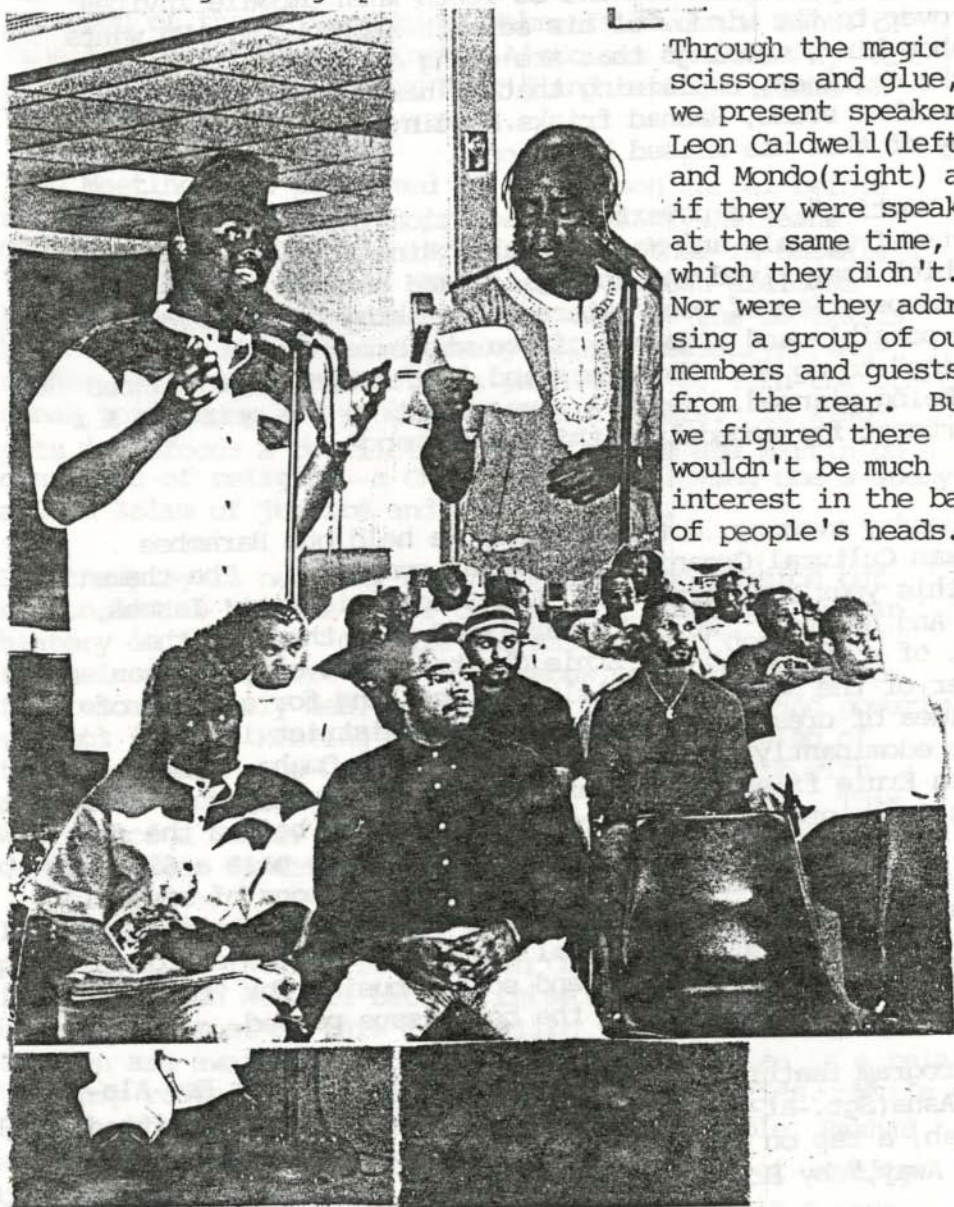
Obviously, "The Meeting" deals with serious issues. Nevertheless, there are some very humorous bits in this play. At one point, for example, King has just expounded on how he's been to the mountain top and so forth when Omowale invites him over to the window of his seventh-story room. He wants to show him somethings that are going on down on the streets. Martin declines, explaining that he has a fear of heights. In another scene, Rashad frisks Martin for a weapon. The irony of this was missed by no one.

"The Meeting" is a powerful exploration into the minds and hearts of Omowale and Martin Luther King and into the time in which they lived and struggled. We greatly appreciate the cooperation of Doug Paterson in making the performance here possible and urge any of you who have not seen "The Meeting" to do so. We understand that future performances are being planned. We also give credit to the prison a & r department for scheduling this performance.

On Tuesday evening, October 26th., we held our Harambee Afrikan Cultural Organization annual symposium. The theme for this year's program was: "Our School District: Issues, 2000 And Beyond." We had established this theme on the basis of a resolution by Ernie Chambers, the only African member of the Nebraska legislature, calling for a study of the idea of creating a separate school district in Omaha for the predominantly African section of north Omaha. The resolution Ernie filed was one of a number of developments going on in Omaha pretty much at once. On the day before the filing, voters in Omaha had to decide whether to pass a \$254 million school bond issue, involving renovations of several elementary and middle schools. The offer of the bond issue was seen by some as a political trade-off for the school board's earlier decision to end school busing for "racial" balance. As it turned out, the bond issue passed.

Our program featured a poem on miseducation by our Eso Alakoso Asha (Sgt.-at-Arms/Chrmn. of Cultural Affairs Committee), Nkrumah, a rap on the same issue, entitled "They Took Our World Away," by Brothers Jabari, Jelani, Twan-Loc. Professor

Leon Caldwell of the University of Nebraska at Lincoln and our Olotu Eko(Education Chrmn.), Mondo, addressed our members and guests on a number of issues, such as: what constitutes education, as opposed to mere training and indoctrination; what is Africentric education; what components would be required to form an educational system that would meet our needs as African people; etc. After a break, we had a spirited and enlightening open discussion on educational issues.



Through the magic of scissors and glue, we present speakers Leon Caldwell(left) and Mondo(right) as if they were speaking at the same time, which they didn't. Nor were they addressing a group of our members and guests from the rear. But we figured there wouldn't be much interest in the backs of people's heads.

BACK IN TIME

Based on both impressionistic and statistical data, it appears that, of all women from poor households, blacks more often than whites could count on help from their friends and neighbors during the 1930s. Mutual assistance manifested itself in many forms. Grandmothers cared for their children's children and all three generations benefited; the elderly women gained support; their children were free to search for jobs elsewhere; and the grandchildren lived under the watchful eye of a relative who was often "as strict...and as kind as she knew how to be."...

During the depression black housewives often found themselves to be a part of a cohesive community despite high rates of residential turnover. This was due in part to patterns of racial segregation which severely restricted the geographical size and location of black neighborhoods; families might move, but if they stayed in the same city they were bound to remain near their old friends. In the South, mobility among share-croppers was usually confined to a particular county, and kin groups often stayed intact. The collective ethos among neighbors sprung from necessity as much as physical proximity. Residents of a Chicago tenement had to share facilities like bathrooms, hotplates, stoves, and sinks because of the inadequacy of their individual apartments. They also exchanged goods and services among themselves. "A girl might 'do the hair' of a neighbor in return for permission to use her pots and pans. Another woman might trade some bread for a glass of milk. There was seldom any money to lend or borrow, but the bartering of services and utensils was general."

As the militancy of black urban communities increased during the 1930s, this traditional cooperative impulse could bring black women into direct conflict with established authorities. Wives and mothers joined together and risked arrest and imprisonment to withhold their money from rent-raising landlords, block the eviction of a neighboring family, or protect a black fugitive from law-enforcement agents...

Source: LABOR OF LOVE, LABOR OF SORROW: BLACK WOMEN, WORK AND THE FAMILY, FROM SLAVERY TO THE PRESENT by Jacqueline Jones

ANNOUNCEMENTS

For additional information on the Nsoroma Institute, write to: Nsoroma Institute; 22180 Parklawn; Oak Park, Michigan; 48237. Or call (248) 541-2548. The institute can also be reached by e-mail at nsoroma.institute@excite.com. In addition, its web page is to be found at www.cibi.org/nsoroma/index01.html

The Harambee Afrikan Cultural Organization annual Kwanzaa observance will be held at the state prison[14th & Pioneers Blvd.] in Lincoln on December 28th., from 5-8 p.m. We encourage our sisters and brothers from the Omaha/Lincoln African communities to join with us for this observance and ask that, if you have traditional African clothing, you wear it. Due to the fact that we have to have our guest roster turned in in advance of the program, we urge you to get in touch with us as soon as possible. Please consider your confirmation a **commitment** to attend. Write to the Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500. To contact us by phone, call 471-3161 between the hours of 1 and 2:45 p.m., Monday through Friday. Ask for extension 3379.

Former death-row prisoner to speak at Nebraskans Against the Death Penalty annual dinner. Clarence Brandley, who spent more than nine years on death row in Texas for a rape and murder he did not commit, will be the keynote speaker at the N.A.D.P. dinner, which will be held on Nov. 13th. at 6 p.m. The dinner will be held at Trinity United Methodist Church, 1345 So. 16th. in Lincoln. Call Nebraskans Against the Death Penalty at 474-6575.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman - Kafele
Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs
Committee) - Nkrumah(Kenny Walker)
Olotu Eko(Education Chairman) - Mondo
Eleto(Administrative Chairman) - Baruti(Kevin McGee)
Akapo(Treasurer) - Jelani
Akowe(Secretary) - Shaheed Khaleel Biko Hamza
Akewi(Librarian) - Jabari

HARAMBEE FLAME EDITOR

Wopashitwe Mondo Eyen we Langa

Gates does a virtual 100-meter dash to get through Kemetic history in order to get to the history of Nubia. He tells us: "We don't know what color the Egyptian pharaohs were but know the Nubian pharaohs were black." Then, beaming with pride, he lets us hear the words of one of the numerous European archeologists, anthropologists, and other "experts" he uses in "Wonders of the African World"--an Italian anthropologist, who assures us that "black African kings ruled Egypt for almost a hundred years."

Why is Gates in such a hurry to run through or away from Kemetic history? Because he claims not to know "what color the Egyptian pharaohs were." Maybe, like so many of his European(Caucasian) academic peers and colleagues, he can't accept the idea that some African("black") people could have constructed the pyramids and developed so much of what Europeans consider the foundations of "their" scientific and philosophical knowledge and understandings. Can there be any other explanation for his inability to see the obvious? Egypt is in Africa, afterall. Is there any reason to believe that the indigenous people of Kemet were anything other than African, just like their Nubian kin, for example?

Gates is not without the ability to read; to observe figures portrayed in paintings and carvings, and otherwise conduct research. The historical record very clearly indicates that the first non-Africans to rule Kemet were the Asiatic Hyksos, who gained power during the second intermediate period of the "Middle Kingdom." By the time of the Hyksos invasions, the African people of Kemet had already developed the sciences of math(including geometry), medicine, etc.; constructed the Great Pyramid; and accomplished most of the great wonders for which Kemet has become known. It is also worth noting that, at no time, did Gates refer to "Egypt" by any of the major names--Kemet, Ta-Merry, Tawi--for the country given it by its ancient, indigenous inhabitants. Surely, Gates is aware of the fact that "Egypt" is derived from the Greek language.

In his visits to eastern and western Africa, as he discusses the selling of Africans by Africans to Europeans and Arab slavers, Gates expresses sadness and disappointment in this episode of African history--as any of us would. In a moment of apparent exasperation, he comments: "A philoso-

pher once said, 'behind every civilization there is barbarism'. Why should we expect Africa's history to be any less complicated than others." Judging from the extensive use Gates makes, during his journey, of European "experts," this philosopher too was probably European. In any case, Gates does very little to explain either the role Europeans and their guns played in pitting African kingdoms and chieftaincies against each other and substantially increasing the taking of captives of war or the fundamental differences between an African concept of a slave as a **human** captive and the European concept of an **African**(or other non-European slave as a **beast**.

While Gates is on his quest for the Ark of the Covenant, he spends time at, among other places, St. Mary's Church in an area known hundreds of years ago as "Axum." It is at St. Mary's where many Africans of the Coptic Church say the Ark of the Covenant is kept. Gates says, "I admire the **audacity**" of this claim. Would he have found the claim so audacious had he been in Jerusalem, for example, and heard such a claim from a European Jew? He is very insistent that he wanted very much to be able to find **proof** that the Ark of the Covenant is in the land of his African ancestors. Failing to find this proof, he was disappointed and seemed to take offense at the fact that the African monk at St. Mary's would not let him into the church and wanted him to accept, by faith, that the Ark was there.

While among the Dogon people of Mali, Gates learns that these folks practice male and female circumcision as part of their ages-old rites-of-passage traditions. He equates female circumcision with "barbarity" but has no comment about the circumcision of males. How can one be an act of barbarity while the other isn't? Apparently, this inconsistency in his feelings doesn't occur to him. Nor does it occur to him to seek explanation from the Dogon as to the origins in their society of male and female circumcision, the role of circumcision in their culture, or the practical and/or symbolic reasons for the practice. Being rooted in Europeanized Christianity, Gates can relate to male circumcision because it's found in the "Good Book." But because female circumcision isn't found there and isn't part of European traditions, it is a foreign concept to Gates and, therefore, a matter of "barbarity."

Despite the shortcomings of "Wonders of the African World," it is an interesting documentary and, to some degree, informative. But for a sister or brother who is not well-versed in African history, from an **Africentric** perspective, it can be misleading in many ways. The following are among books that would have great value in setting the record of "Wonders of the African World" straight.

NILE VALLEY CONTRIBUTIONS TO CIVILIZATION by Anthony Browder

BLACK MAN OF THE NILE AND HIS FAMILY by Yosef Ben Jochannan

DESTRUCTION OF BLACK CIVILIZATION by Chancellor Williams

CULTURAL UNITY OF BLACK AFRICA by Cheikh Anta Diop

STOLEN LEGACY by George G.M. James

YURUGU: AN AFRICAN-CENTERED CRITIQUE OF EUROPEAN THOUGHT AND BEHAVIOR by Marimba Ani

MAN, GOD, AND CIVILIZATION by John G. Jackson



Harambee Afrikan Cultural Organization Central Committee, from left to right: Shaheed Biko Hamza, Jabari, Kafele, Jelani, Baruti Okono, Mondo, Nkrumah

FROM OTHER SOURCES

Association Working To Preserve And Stimulate Cultures of African Descent

..."According to the Journal of Blacks In Higher Education, Winter 1998/1999, the percentage of predominantly white colleges and universities that support African-American centers on their campuses has declined from 20 years ago...

"the Association for Black Culture Centers(ABCC), a group of about 700 member or affiliated institutions that are united behind the ABCC goal of reclaiming, critiquing and perpetuating the culture of the peoples of African descent. Now in its 10th year of existence, ABCC has taken off, doubling its membership within the past year, according to ABCC's founder and current president, Fred Hord, director of black studies at Knox College, in Galesburg, Ill.

"Moreover, the organization is launching the development of state chapters to link black cultural centers regionally and to provide an institutional spine to the national organization...

"ABCC's objective is to have all state coordinators in place before its ninth national conference, which will be held November 4 to 6 at Vanderbilt University, in Nashville, Tenn. Among the confirmed speakers at the conference are Nobel laureate Wole Soyinka, Manning Marable and Molefi Asante.

"Another measure of ABCC's growth is its Kuumba Programming Series, a speaker's bureau that has been in existence since December 1998..."

-from "Better Fewer But Better," page 12, Oct./Nov. AMERICAN VISIONS(Washington, D.C.)

African Publishers In The U.S.

"At last count, African Americans spent \$296 million on books a year. The figure has risen by \$115 million since 1990...

"The most notable black publishers have a history of producing books for and about people of African descent, a job that is as much about service and selling as it is about words and writers...

"Some believe black publishing is dangerously on the brink of extinction and recall black publishers who have already shut their doors due to unrelenting competition with well-funded white publishers who seduce black writers and beat them in the market they did not create--publishing books for the African American market...

"The proliferation of chain stores and online booksellers has threatened the existence of black book retailers, the foremost partners of black publishers...

"Founded in 1978, publisher W. Paul Coates, a Howard University librarian, became dismayed by the number of great black titles, like Carter G. Woodson's MISEDUCATION OF THE NEGRO, that were no longer available. He set out to revive rare and out-of-print titles by and about people of African descent.

"Presently, the Baltimore-based publisher has 80 titles in print to show for its dedication. Its publishing schedule varies from year to year but generally publishes between 15 to 20 books per year...

"'There are just not enough black publishers', states Glenn Thompson, founder of Writers and Readers. With 150 pounds (roughly \$250), Glenn Thompson founded the then London-based Writers and Readers in 1974. The company's first book, CUBA FOR BEGINNERS, was not a commercial success, but its second offering in the series, MARX FOR BEGINNERS, sold 10,000 copies in its first three weeks and eventually sold 100,000 in Great Britain and 150,000 stateside.

"We wanted to create a trade publishing house to develop books that would reach working-class, non-book people'. The aptly dubbed 'documentary comic books' made a series of subjects, from African History to Freud to Malcolm X, immediately accessible to a general audience. Writers and Readers' success hasn't ended with its Beginners series. Thompson added new imprints to his company, Black Butterfly Children's Books and Harlem River Press. He was the first to publish books by Iyanla Vanzant, Kevin Powell, and Asha Bandele...

"Publishing, distributing, consulting, and operating a bookstore are among the many duties of the Chicago-based African American Images(AAI). Since its incorporation in 1983, the multi-faceted media outlet has kept a backlist of 60 titles and publishes 10 titles per year. It continues to provide a haven for African American writers who focus on issues of empowerment and self-esteem...

"Famous for his work on the systematic attacks on black male youth, Kunjufu[Dr. Jawanza Kunjufu, president of AAI]'s press has a broad distribution network. His catalog and telephone order processing allow AAI to bring books directly to customers and give books increased longevity...

"A new player in black publishing, Denise Pines...admits it was a struggle at first, but Los Angeles-based Pines One has picked up the pace with recent releases of two Blackboard Bestsellers: ON AIR: THE BEST OF TAVIS SMILEY and Julianne Malveaux's WALL STREET, MAIN STREET AND THE SIDE STREET...

"Pines One publishes four books a year...Handling sales, marketing, management, and public relations, Pines sees merging the business with creative concerns as a major challenge...

"Blackwords is a relative newcomer to black publishing. Established in 1995, this Washington, D.C.-based independent press publishes and promotes the work of a new generation of writers. Its founder, Kwame Alexander, started with a \$1,700 investment from his book-publishing father and pursued his goal of publishing poets of the spoken word scene...

"A strong backlist is among the greatest strengths of African World Press and its sister press, Red Sea Press Inc. It is the most prolific black publisher in the United States...African World Press publisher Kassahun Checole says its mission is to publish the experiences of the African Diaspora..."

-from "Trailblazers: Top Ten Black Publishers," pages 25-27, Sept./Oct. BLACK ISSUES BOOK REVIEW(Fairfax, VA.)

Baptist Convention Takes Stand On Jailing And Killing Of African Youth

"The Progressive National Baptist Convention closed its last convention of the the century in Washington, D.C., recently with a press conference held outside a D.C. jail. PNBC President Rev. C. Mackey Daniels announced the convention's initiative to stop the incarceration and killing of Black youth..."

"Daniels called upon PNBC's 2.5 million members, representing more that 2,000 churches around the globe, to plan marches on their City Halls, county governments and state legislatures to demand an end to a government policy that invests '\$45 million to incarcerate one, but [is] not willing to pay \$5,000 a year to educate one'. He also called upon representatives of other religious denominations, fraternities and sororities to join the campaign..."

-from "PNBC President Calls For Prison Boycott In America," page 3, Sept. 23-29 N.Y. AMSTERDAM NEWS(N.Y., N.Y.)

Rally Held In Putnam County, Georgia In Support Of African Community Under Seige Of Harassment

"Despite the threat of Hurricane Floyd on Sept. 15,...Rev. Alfred C. Sharpton[president of the National Action Network] attended a rally in central Georgia's Putnam County. The rally was to bring the attention of the national Black commu-

nity the harassment and intimidation facing the Nuwaubians of 'Tama-Re' by county Sheriff Howard R. Sills. Nuwaubians are African-Americans who call themselves African Native American Egyptian Moors, or simply Yamassee Native American Nuwaubians.

"Invited by The Rainbow/PUSH Coalition, Sharpton was accompanied by Alton Maddox, chairman of the United African Movement, Attorney Lewis Clayton Jones and New York's own Fatiyn Muhammad...

"Rev. William B. Howell, of the Rainbow/PUSH Coalition of Columbus, Ga., introduced...the reverend to Dr. Malachi Z. York-El, who is recognized as the supreme grand master of the Ancient Egyptian Order. Accompanying the supreme grand master was Pastor Marshall Chance of the Holy Tabernacle Ministries Inc., whose church was padlocked by Sills for providing dinners as free will offerings...

"York-El shared his sentiments on what the media has done and why he has a distrust of them. He said, 'Sheriff Sills said I was a convicted felon, and the media without investigation just ran with it. I was never convicted of any felony. The media put across the lie that Tama-Re had no building permits. So we showed them the permits, but they did not reveal those permits in their newspapers. They said we were selling alcohol, until they found out we don't even drink alcohol, but they didn't come back and say these folks don't drink alcohol. Sheriff Sills also wanted you to think Tama-Re is a compound and that we're stockpiling weapons. So Sills and the building inspector, Jerome 'Dizzy' Adams, inspected every building on the property, searching for weapons and finding none. But the media never retracted the false statements'...

"The supreme grand master reiterated that Sills has publicized the Nuwaubians in the same fashion as Heaven's Gate, Jonestown and Waco, but stated that all those groups were white folks..."

-from "Nuwaubians Face Intimidation In Georgia," pages 3 and 53, Sept. 23-29 N.Y. AMSTERDAM NEWS